THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea, driven with the wind and tossed."—JAMES 1: 5-6.

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EARTHQUAKE SHOCKS IN UTAH.

BEAUTIFUL TABERNACLE AT RICHFIELD, SEVIER COUNTY, BADLY DAMAGED—NO LOSS OF LIFE.

A CENTRAL NEWS telegram dated New York, Friday, November 15th says: The *Times* correspondent at Salt Lake City telegraphs that fully half a million dollars damage has been caused by a series of earthquakes in Utah which commenced on Wednesday night and lasted until yesterday afternoon. In one county twenty distinct shocks were felt. The Mormon Tabernacle was severely damaged; the entire front collapsed. Many other buildings were wrecked. There were many narrow escapes, but it is believed no lives have been lost.

A Reuter's telegram of the same date says: An earthquake occurred in Southern and South-Western Utah on Tuesday night, and was severe in some localities, where considerable damage was done. There were also landslides in some sections, blocking railroads, changing the course of streams, and causing general disorder.

[While the former telegram would make it appear that the seismic disturbance referred to occurred in Salt Lake County, the latter locates it further south, and is in harmony with word received from another source to the effect that the damaged Tabernacle is none other than the beautiful structure at Richfield, in Sevier County, recently erected, under adverse conditions, by the good people of that section. It will no doubt be remembered that in the fall of 1898, this building, then nearly com-

pleted, was the scene of a disastrous conflagration, which reduced the greater part of it to ashes. Undaunted, the Saints quickly recovered from the shock, and set to work reconstructing it, all of which was done at great cost, but with a faith born of true devotion to the cause. Further particulars will be awaited with interest. Meanwhile it is gratifying to know that there was no loss of life, such as often attends these geological convulsions.—ED.]

GENERAL CONFERENCE.

(*Concluded from page 740*).

The General Authorities were presented for the votes of the general assembly by President Joseph F. Smith, as follows:

Lorenzo Snow, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Joseph F. Smith as first counselor in the First Presidency.

Rudger Clawson as second counselor in the First Presidency.

As members of the Council of the Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff and Reed Smoot.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church, John Smith.

First Seven Presidents of Seventies, Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as presiding Bishop, with Robert T. Burton and John R. Winder as his first and second counselors.

Anthon H. Lund as Church Historian and general Church recorder.

As trustee-in-trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints, Lorenzo Snow.

As members of the general Church board of education, Lorenzo Snow, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith, John Nicholson, George H. Brimhall, Rudger Clawson and Joseph M. Tanner.

As general superintendent of Church schools, Joseph M. Tanner.

As secretary of the general Church board of education, George Reynolds.

As members of the board of examination, Joseph M. Tanner, George H. Brimhall, Joshua H. Paul, James H. Linford and John M. Mills.

As secretary of the board of examiners, John M. Mills.

Owing to the recent death of Sister Zina D. H. Young, late president of the Relief Society, and there, therefore, not being a full organization, the officers were not presented.

General authorities of the Sunday schools: Lorenzo Snow, general superintendent; George Reynolds, first assistant general superintendent; Joseph M. Tanner, second assistant general superintendent. Members of the Deseret Sunday School Union Board: Lorenzo Snow, George Reynolds, Joseph M. Tanner, Thomas C. Griggs, Joseph W. Summerhays, Levi W.

Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, Joseph F. Smith, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, George D. Pyper, general secretary; George Reynolds, treasurer.

General authorities of the Young Men's Mutual Improvement associations: Lorenzo Snow, general superintendent; Joseph F. Smith, Heber J. Grant, Brigham H. Roberts, assistants; Thomas Hull, secretary and treasurer; Evan Stephens, music director; Horace S. Ensign, assistant music director.

Board of Aids—Francis M. Lyman, John Henry Smith, Matthias F. Cowley, Abraham O. Woodruff, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Briant S. Hinckley, Moses W. Taylor, B. F. Grant, Henry S. Tanner.

General authorities of the Young Ladies' Mutual Improvement associations: Elmina S. Taylor, president; Maria Y. Dougall, first counselor; Martha H. Tingey, second counselor; Ann M. Cannon, secretary and treasurer; Joan Campbell, recording secretary.

Board of Aids—Adella W. Eardley, Sarah Eddington, Agnes Campbell, Lillie T. Freeze, Minnie J. Snow, May Booth Talmage, Rose W. Bennett, Emma Goddard, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia M. Brixen, Helen W. Woodruff, Augusta W. Grant, Mary A. Freeze, Susa Y. Gates.

General authorities of the Primary associations: Louie B. Felt, president; Lillie T. Freeze, first counselor; Josephine R. West, second counselor; May Anderson, secretary and treasurer; Olive Derbidge, assistant secretary; Euphemia I. Burnham, recording secretary.

Board of Aids—Aurelia S. Rogers, Lulu L. Greene Richards, Camilla C. Cobb, Cornelia H. Clayton, Belle S. Ross, S. E. Hyde, Edna L. Smith.

Officers of Religion Classes—Anthon H. Lund, general superintendent; Rudger Clawson, first assistant; Joseph M. Tanner, second assistant; L. John Nuttall, general secretary and aid; John M. Mills, and Henry Peterson, aids.

Leader and Director of the Tabernacle Choir—Evan Stephens, with Horace S. Ensign as his assistant; John J. McClellan as organist, and all the members of the choir.

John Nicholson, as clerk of the General Conference.

All the voting was affirmatively unanimous.

ELDER JOHN HENRY SMITH,

of the Quorum of the Twelve, was the next speaker. He believed that the spirit of the Conference had been such that the people would have a fixed determination to do all they could for the common welfare.

Much had been said about the character of the language some of our young people use, and also concerning the use of strong drinks. He thought that the Saints who had heard the instructions on these subjects would take it

to heart. President Snow had called attention to the responsibilty of the Stake and ward authorities in correcting these evils.

The work of the Lord is growing. Those of the authorities of the Church who visit the outlying districts see this growth. There is an onward movement to be seen in all the institutions of the Church. Officers are chosen from the best men to be found. The high councils are composed of men who, aside from their faith in the Gospel, are known for their wisdom and sound judgment. Then there are in all these Stakes many wards presided over by men who have had extended experience, at home and abroad. As a rule they are men that have been proved in their integrity to the truth. It sometimes occurs that the Bishops do not manifest the same zeal in their work which they exhibited in missionary labors. But, in view of what President Snow had said, there would be a closer attention on the part of our presiding officers.

There were in all wards young men who appeared to be ambitious, and these young men should be used. There was something wrong with the presiding officers who could not utilize the talent in their wards.

The Lord has guided the destinies of the Church. He has controlled the elements for our benefit. He exhorted the Priesthood not to slacken their efforts in helping the accomplishment of God's purposes. He called down the blessings of the Lord upon the people.

The choir sang, "Arouse, O Ye Mortals."

PRESIDENT RUDGER CLAWSON

was the next speaker. He said that the call just made of him was a surprise— as much to him, perhaps, as to the people. He felt his inefficiency to perform the duties of this calling, but would try, with the help of God, to fulfil these duties. To this end also he asked for the faith and prayers of the Saints. He accepted the responsibility of this office with humility. He would endeavor to be a real help to President Snow and President Smith, and he purposed to devote his energies to do this. He realized that no office in the Priesthood was permanent. Only the Priesthood itself was so. Offices may cease with our death, but we can exercise the Priesthood forever. He invoked the blessings of the Lord upon the congregation.

ELDER BRIGHAM YOUNG,

of the Quorum of the Apostles, addressed the assemblage. He said he rejoiced at the spirit that had been maintained throughout the sessions of this Conference. He was glad to hear the voice of President Snow here this afternoon, and desired that God would continue to bless him as He had done in the past. He had been instrumental in causing a great improvement in the Saints, and hoped he would live long to continue in producing righteousness in our community.

Our minds have been led toward the Spanish-speaking people of South America; especially to the remnants of the ancient races. It is our duty to carry the Gospel to them, they being a branch of the House of Israel. It would require all the spirit and power we are capable of exercising to prepare for the coming of Christ. Consequently the officers in the Stakes and wards of Zion should arouse themselves and renew their diligence.

The speaker said the Book of Mormon was translated and given to the

world by the power of God. It should be upon the tables of the Saints, together with the Book of Doctrine and Covenants, and read by them. These books show forth the great destiny of the Latter-day Saints. He read from 2nd Nephi, Book of Mormon. The passage speaks in condemnation of those who declared that they need no more of the word of God, as they already have sufficient. It is our duty to accept of everything that comes to us by the spirit of revelation. On the other hand those who seek for the knowledge of God will increase in those truths that lead to salvation.

The choir sang the anthem:

"There is a sound from the vale,
There is a voice from the mountain."

The benediction was pronounced by President Joseph F. Smith.

Conference adjourned for six months.—*Deseret News.*

SUNDAY SCHOOL UNION MEETING.

As a fitting conclusion to the Conference season, the semi-annual meeting of the Deseret Sunday School Union was held in the Tabernacle, Sunday evening, October 6, 1901. First Assistant General Superintendent George Reynolds presided, and made a few opening remarks, after which addresses suitable to the occasion, and calculated to advance the interests of the Sunday School cause in Zion, were made by Assistant Superintendent J. M. Tanner, who spoke upon "The Child in Religion;" Apostle George Teasdale whose theme was "Advantages of Attending Sunday School;" Elder James E. Talmage on "The Moral Aspect of Ventilation in Relation to the Sabbath School," and President Joseph F. Smith, who dealt principally with the Word of Wisdom. During the meeting musical numbers were given by Professors Goddard and McClellan. The Tabernacle was crowded to overflowing, showing the interest taken in this most important Church auxiliary.

THE "MORMON" DOCTRINE OF DEITY.

[*Continued from page 742.*]

Why ought they not to think that the Godhead is like unto gold or silver, graven by art and man's device? Because the very divinity within them, their origin from God, ought to have taught them better than to bow down to images of wood and stone, the creations of man's hands. "Ye are the offspring of God," said the Apostle. And David, as quoted a moment ago, said: "I have said: ye are Gods, and all of you are children of the Most High." Is it a strange and blasphemous doctrine, then, to hold that man at the last shall rise to the dignity that the Father has attained? Is it "heathenish" to believe that the offspring shall ultimately be what the parent is? My soul, I wonder why men at all conscious of the marvelous powers within themselves, should question this part of our faith. Think for a moment what progress a man makes within the narrow limits of this life. Regard him as he lies in the lap of his mother, a mere piece of or-

ganized red pulp—a new-born babe! There are eyes, indeed, that may see, but cannot distinguish objects, ears that may hear, but cannot distinguish sounds; hands as perfectly fashioned as yours or mine, but helpless withal; feet and limbs, but they are unable to bear the weight of his body, much less walk. There lies a man in embryo, but helpless. And yet within the span of three score years and ten, by the marvelous working of that wondrous power within in that little mass of pulp, what a change may be wrought! From that helpless babe may arise one like Demosthenes, or Cicero, or Pitt, or Burke, or Fox, or Webster, who shall compel listening senates to hear him, and by his master mind dominate their intelligence and their will, and compel them to think in channels that he shall mark out for them. Or from such a babe may come a Nebuchadnezzar, or an Alexander, or a Napoleon, who shall found empires and give directions to the course of history! From such a beginning may come a Lycurgus, a Solon, a Moses, or a Justinian, who shall give constitutions and laws to kingdoms, empires and republics—blessing happy millions unborn in their day, and directing the course of nations along paths of orderly peace and virtuous liberty. From the helpless babe may come a Michael Angelo, who from some crude mass of stone from the mountain side shall work out a heaven-born vision that shall hold the attention of men for generations, and make them wonder at the God-like powers of man that has created an all but living and breathing statue. Or a Mozart, a Beethoven, or a Handel, may come from the babe and call out from the silence those melodies and the richer harmonies that lift the soul out of its present narrow prison house and give it fellowship for a season with the Gods. Out from that pulp-babe may arise a master mind who shall seize the helm of the ship of state and give to a nation course and direction through troublesome times, and anchor it at last in a haven of peace, prosperity and liberty; crown it with honor, too, and give it a proud standing among the nations of the earth. While he, the savior of his country, is followed by the benedictions of his countrymen. And all this may be done by a man in this life. Nay, it has been done, between the cradle and the grave—within the span of one short life. Then what may not be done in eternity by one of these God-men. Remove from his path the incident of death; or, better yet, contemplate him as raised from the dead; and give to him in the full splendor of manhood's estate an immortality—endless existence—what may we not hope that he shall accomplish? What limits can you venture to fix as marking the boundary of his development, of his progress? Are there any limits that can be conceived? Why should there be any limits thought of? Grant immortality to man and God for his guide, what is there in the way of intellectual, moral and spiritual development that he may not aspire to? If within the short space of mortal life there are men who rise up out of infancy and so become master of the elements of fire and water and earth and air that they well-nigh rule them as Gods, what may it not be possible for them to do in a few hundreds or thousands of millions of years? What may they not do in eternity? To what heights of power and glory may they not ascend?

It is idle to-day to ask men to be satisfied with the old sectarian notions

of man's future life, where at best he is to be but one of a minstrelsy, twanging harps and singing to the glory of an incorporeal, bodiless, shapeless, passionless, immaterial, incomprehensible God. Such conceptions of existence no longer satisfy the longings of the intelligent or spiritual-minded man. Growth, enlargement, expansion for his whole nature, as he recognizes that nature in its intellectual, moral, social and affectionate demands is what his soul calls for; and the systems of theology that rise not to the level of these hopes are not worthy of man's attention.

Keep these thoughts in mind for a moment, I pray you. That is, remember the powers in man, what he has attained to in this life, and what it is conceivable for him to attain unto after the resurrection from the dead, when death shall have been removed from his pathway. Keep this in mind, while I bring to bear on the theme under consideration another line of facts.

[TO BE CONTINUED].

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

PRICE, Utah, is to have a national bank with a capital of $50,000.

DURING October the output of Utah's mines reached a value of $2,354,000.

A BABY girl, the first child in six years, arrived at the home of Joseph W. McMurrin the 5th inst. All well.

THE Salt Lake Tabernacle Choir will give a series of concerts in California towns the middle of next March.

GIDEON H. C. GIBBS, a Pioneer of 1847, died at his home in Salt Lake City, October 31, 1901. He was 80 years of age.

IN the past two years the Daly-West Mining Company, operating in Park City, Utah, has paid the munificent sum of $1,155,000 in dividends.

SISTER BATHSHEBA W. SMITH has been appointed President of Church Relief Societies, filling the vacancy caused by the death of Sister Zina D. H. Young.

THE flour mill at Payson, Utah, was burned to the ground on the 5th inst. The loss is estimated at $10,000, with insurance of only $800 held by the lessee.

ONE of the original band of Pioneers, in the person of John Wesley Norton, died at his home in Panguitch, Garfield County, October 20, 1901. He was nearly 82 years of age.

AS a result of being accidentally shot in the abdomen, Leslie Stewart, the 17-year-old son of J. J. Stewart of Richfield, died at St. Mark's hospital, Salt Lake City, October 31.

THE Utah Federation of Women's Clubs, held a series of interesting meetings at Provo the latter part of October. Mrs. Chester A. Coulter of Ogden was re-elected President of the Federation.

ELDERS EPHRAIM H. NYE and Asahel H. Woodruff have been chosen to preside over the Eastern and Northern States Missions respectively, relieving in these callings Elders John G. McQuarrie and Walter C. Lyman.

THE Utah Wool Growers' association has chosen one hundred delegates to represent it at the National Live Stock Convention to be held in Chicago, December 2nd to 6th. The Utah Live Stock association will do likewise.

ON the 25th ult., as a result of a bad cave-in, four men were entombed in the Highland Boy mine at Bingham. Two were rescued in twelve hours. Another, Charles Nutting, was brought out after a spell of sixty-five hours, while the fourth, William Anderson, is supposed to have lost his life.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 21, 1901.

EDITORIAL.

DEATH OF PRESIDENT PLATTE D. LYMAN.—We were shocked beyond measure at the sad news which came to us on Saturday night, the 16th inst., from President Joseph F. Smith, concerning the death, on the 13th inst., of our dearly beloved brother, President Platte D. Lyman, of the San Juan Stake of Zion. Couched in three words, "Platte died thirteenth," the message brought with it a feeling of deep sorrow, not, however, for the noble soul who had passed away, but for those so suddenly bereft of a devoted husband, a loving father, a wise counselor, and a true servant of the Lord.

The news of Brother Platte's demise will doubtless fall with much force upon the Elders and Saints of the European Mission; for we are constrained to the belief that his associations with them for the two years and a half of his presiding ministry, were of the warmest and most friendly nature, due to his kindly disposition and his unsullied devotion to the cause of truth. At home but six months after his prolonged absence abroad, it seems sad that he should so soon be called hence; but when we realize that the Father in His infinite wisdom reserves these rights to Himself, we are seized with a feeling of resignation, and are led to remark, "Thy will, not ours be done, O Lord." We shall await with much anxiety the particulars of his taking off. Meanwhile we present to our readers some of the leading events of his life's history, knowing they will be of interest to all who have had the pleasure of his acquaintance.

Platte D. Lyman was the son of Amasa M. and Eliza M. (Partridge) Lyman, and was born on the Platte river, Nebraska, in the month of August, 1848, his parents at that time being en route with the Saints to the Great Salt Lake Valley. Deprived of the advantages of an early training, only such as could be had in the settlement of an open country, he had to depend largely upon his own efforts for advancement, and how well he succeeded is amply demonstrated in the record he has left behind—one full of noble deeds, backed up by sterling integrity to the work of God. With his parents he lived in Salt Lake City for a number of years; also in Farmington, Davis County, and Payson, and in the year 1863 they went south to Fillmore, Millard County. From here, when scarcely 19 years of age, Platte was called upon a mission to Great Britain, which field he entered July 19, 1867. A decided recognition of his fitness at this early age, lies in the fact that he was called to preside over the London Conference, a place

he filled honorably and well until released to return home. In 1875 he was called on a second mission to Great Britain, this time laboring in and presiding over the Nottingham Conference, and returning home in the fall of the following year. On July 22, 1877, he was made Bishop of Oak Creek Ward, Millard County, in which locality he resided for several years. In the winter of 1877-78 he was the leading spirit among a company of Saints who were called to pioneer the way from the Sevier valley by way of Escalante to the San Juan river, crossing the Colorado river and penetrating the roughest section of country ever opened up by Utah settlers. They were many months in working their way through, and at times obstacles would arise which seemed almost insurmountable; but by dint of hard work, urged on and encouraged by their persevering leader, the way was opened up, the town of Bluff founded, and the country prepared for settlement and cultivation. Too much cannot be said of this undertaking, so successfully and heroically carried out; and its accomplishment in the midst of the greatest difficulties—difficulties known only to those who have traversed that section—is a monument to the sterling qualities of those who were numbered with the party. When an organization was effected, Elder Lyman was called as counselor to Silas S. Smith, the first President of the colonies, continuing his residence in Bluff until he removed to Scipio, where he remained for a few years, later to return to Bluff, where he has since resided. He succeeded himself as counselor in the San Juan Stake Presidency under Elder Francis A. Hammond, and shortly after the latter's tragic death, and when Elder Lyman had been released from the Presidency of the European Mission six months ago, he was called to preside over the Stake, a position he held at the time of his unexpected demise. He also served as a High Councilor in the Millard Stake, and was considered one of the ablest advocates and defenders of the faith, and doctrines of the Gospel, that the Church of Jesus Christ of Latter-day Saints has ever had.

Platte D. Lyman was a man of consistent and proper life all his days of over 53 years. His mother, Eliza Maria (Partridge) Lyman, was a daughter of Edward Partridge, the first Bishop of the Church. She was also the wife of the Prophet Joseph Smith. He was a favorite of the whole family, and was remarkably devoted and loyal to his elder brother, Francis M. Lyman. When the latter came to England last May to take up the Presidency of the European Mission, Platte generously proposed to stay with him during his administration, despite the fact that already he had been two-and-a-half years in the field. However, the two remained together for three weeks, enjoying each other's society to the fullest, and regarding their visit as the most notable and friendly one in the history of their past lives. No harder working man with hand or brain could be found in the ranks of the Elders of Israel. The record of his life's work is an enviable one. His devotion was the same at home as abroad. He was a student and master of the Scriptures, was exceedingly logical, and a remarkable converter. In this connection it is well to relate that in the spring of 1893, when there was a great gold excitement in San Juan, miners and prospectors were attracted from all sections of the country. Bluff being the

nearest base of supplies, these hardy mountaineers presented themselves at many of the "Mormon" meetings, and in their attendance on these, numbers of them were converted through the plain, logical sermons of Elder Lyman. In this manner he did splendid missionary service in his own home. He was good and great, and has gone to his reward. He fought a good fight, kept the faith, endured to the end and died in the harness; and he met the welcome plaudit when he went over, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

The immediate relatives and friends of our much lamented brother and president, have our sincere sympathy, and our prayers ascend to the throne of grace, beseeching the Father that He will comfort and console them in this their hour of deep affliction.

F. M. L.

THE HOLIDAYS AND THEIR OBSERVANCE.—As the holiday season approaches, the season when hearts are light and all the world seems gay, it becomes more and more apparent that perhaps a few words concerning its observance would not be out of place in these columns. The Latter-day Saints are naturally a happy people; their religion has made them such. They hail with delight the coming of those gladsome days, Christmas and New Year's, realizing that they bring happiness to thousands of homes which during the year have known nothing but the very opposite. The Lord has always had a happy people. He delights in seeing His children joyous and cheerful; but that joy and cheer should be of a substantial character, not offensive, not flippant, not carried to excess, but in every way consistent with good breeding and proper decorum. In this way the Saints should conduct themselves, being careful to avoid the levity of the world, and acting at all times in a manner in keeping with their professions. Under such restrictions, recreation and amusement may be indulged in with propriety.

We have been asked if in soirees and other forms of entertainment for the holidays, dancing should form a part of the program. While it is not believed that such, properly regulated and conducted, is conducive to much harm, the fact remains that the openness usually attending these affairs often leads to worldly contamination, and therefore may become productive of results not in the least desirable, and in no wise compatible with the teachings of the Gospel. On this account we advise against such form of amusement, this advice being especially directed to those engaged in the ministry, whose duty it is to set an example that will be worthy of imitation. The Elders of Israel, above all, should avoid the dance, for it is not in keeping with the calling they are engaged in. So also should they avoid all forms of light-minded amusement. They should carry with them the dignity which necessarily attaches to ministers of the Gospel, and should shun not only the dance, but all sorts of rough and boisterous sports, including football, baseball and the like, and such unseemly pastimes as cards, draughts, games of chance, etc., remembering the while that the eyes of the world are upon them, and fearing continually lest, in

an unwary moment, they are led to do something which would bring reproach upon the cause they represent. The Savior's instruction, "Be ye therefore wise as serpents, and harmless as doves," applies with equal force to ministers of the Gospel to-day, for above all men these should be the most exemplary.

A. B.

THE STAR desires reports of Conferences as soon after the close of the meetings as possible.

OUR beloved Prophet, Seer and Revelator, President Joseph F. Smith, reached his 63rd milestone November 13, 1901. We extend hearty congratulations, and trust the Lord will spare him to see many happy returns of his natal day.

WE congratulate Elder Jesse G. Evans, formerly of the Norwich and Manchester Conferences, on his selection of a bride in the person of Miss Inez M. Wood, the estimable daughter of Mr. and Mrs. Joseph C. Wood of Woods Cross, Davis County, Utah. The young couple are to be married November 27th. They have our best wishes. May peace and happiness attend them.

A CORRESPONDENT of the *Saints' Herald* credits the "Utah Mormons" with having a strong following in Scandinavia, and exclaims: "Think of their having eight hundred members in Christiania alone, and forty missionaries in Norway, and the Reorganization two for all Scandinavia and not one branch." Of the work in Scotland he says: "The Utah Mormons have twenty-four missionaries in Scotland, and a large number of members in many of the big centers, and are creating quite a stir." Then follows an appeal for funds.

ELDER GEORGE REYNOLDS, First Assistant General Superintendent of Church Sunday Schools, writes to this office as follows: "Have you any Sunday School photos for the Juvenile Instructor? I have been promised more than one from England and the Continent, but they have not yet reached me." A request for these pictures was made in the STAR of June 6, 1901, and it was hoped the matter would be given immediate attention. Inasmuch, however, as it seems to have been neglected, we make another appeal, and trust that this time it may be productive of the desired result. Please send them along.

THE *Deseret News* says: The change in the tenor of remarks made by the press of Great Britain on the work performed by the "Mormon" missionaries is very noticeable. The slurs and slanders which at one time accompanied these comments, is giving place to fair and impartial statements. All that "Mormonism" needs in the great conflict between truth and error, is a fair field and a willingness on the part of the public to pay attention to both sides of the controversy. The Elders abroad appear to be making headway in this direction, and that which has been accomplished is very encouraging and satisfactory.

SPEAKING in the Salt Lake Tabernacle on Sunday, October 27, 1901, Elder Arnold H. Schulthess, late president of the German Mission, is thus reported by the *Deseret News*: "In reporting the work of God in the German Mission the speaker stated that he was happy to say the work in Germany was progressing. The prospects become brighter year by year. There are nearly 2,000 Saints in the German Mission, 125 Elders and 38 branches of the Church. But there is a great work yet to be done among the German people, for they are waiting for the Gospel. During the last three years nearly 900 people have been baptized with an average of 70 Elders. The first year the speaker was in the mission there were 168 baptisms. The second year there were 301, while up to the present time of the current year there have been 400 baptisms. The speaker complimented the Elders in Germany saying that they were earnest, faithful, humble men who are doing the best they can. As compared with a few years back the Elders are enjoying considerable liberty. In Bavaria, however, they are greatly handicapped. They are not permitted to distribute tracts, preach or hold meetings, but in many other parts of Germany enjoy almost perfect liberty. The government of Germany, at least the officers, are not prejudiced against the "Mormon" people, but they have to carry out the laws. Some of them have confessed to the speaker that they were convinced if any church on earth was right it is the "Mormon" Church. Elder Schulthess said that he had experienced the greatest joy of his life in the missionary field, and testified of the gifts and powers of the Holy Ghost which attended him in his ministerial labors."

ARRIVALS.—The following named Elders from Zion arrived in Liverpool per s.s. *New England*, on Thursday, November 14, 1901: For the British Mission—Benjamin A. Critchlow, Ogden; George A. Holt, Bountiful. For the German Mission—Frederick Wilker, Paris, Idaho; Edward Bischoff, Geneva, Idaho; Orson D. W. Jones, Murray; Gottfried Knutti, Montpelier, Idaho; J. Peter Alleman, Bern, Idaho. For the Swiss Mission—Otto Bergener, Logan; Friederich Aegerter and Albert Kunz, Montpelier, Idaho; Gustaf A. Weilenman, Paris, Idaho; Gottfried F. Ott, Payson. For the Scandinavian Mission—Peter A. Westman, Richfield; Hans P. Bergen and Levi S. Andersen, Brigham City. For the Turkish Mission, by appointment in Liverpool—Henry Teuscher, Jr., Geneva, Idaho; Charles Teuscher, Montpelier, Idaho.

APPOINTMENTS.—Elders Benjamin A. Critchlow and George A. Holt have been assigned to the Scottish Conference.

RELEASES.—Elders William H. Banks and Charles L. Crawforth of the Grimsby and Sheffield Conferences respectively, have been honorably released to return home, and sailed to-day per s.s. *New England*. The following, not heretofore noted in the STAR, have also been honorably released: Elders C. Le Roy Lewis, Bristol; Benjamin Williams, and Joseph H. Crump, Birmingham.

DEPARTURES.—The steamship *Commonwealth* sailed from Liverpool on Saturday last, having aboard a large company of emigrating Saints, and the following returning missionaries: Elders Joseph J. Daynes, Jr., Joseph H. Crump, Benjamin Williams, C. Le Roy Lewis, Richard P. Carlisle, John E. Dahle, Charles Tucker, Joseph G. Park, Sister Eva R. Park, Thomas H. Maxwell, Thomas B. Wheelwright, Edward H. Sparks, Jr., John Hafen, Christian Stucki, Carl Larson, Swen J. Nelson, J. Albin Christensen, Anthon H. Jensen, Wilford E. Anderson, Niels P. H. Roholt and Lars Christofferson. Sister Blanche W. Daynes accompanied her husband, having been with him during his entire stay in the mission field. Brother Leslie G. Young of Salt Lake, returning from Paris, was also with the company.

The following Elders sailed to-day, the 21st inst., per s.s. *New England*: Arthur E. Fawns, Joseph C. Pixton, David N. Low, Thomas McMaster, James H. Holland, William H. Banks, Charles L. Crawforth, Hans O. Young, Anders F. Ahlander and Niels P. Johnsen.

CONFERENCE NOTICE.—The Semi-annual meetings of the Birmingham Conference of the Church of Jesus Christ of Latter-day Saints, will be held in the Wretham Road Assembly Rooms, Wretham Road, Handsworth, on Sunday, December 1, 1901, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. The Saints and their friends are earnestly invited to attend.

THE IRISH CONFERENCE.

THE Irish Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Whitehall Buildings, Ann Street, Belfast, on Sunday, November 17, 1901, President Francis M. Lyman, his wife Rhoda Ann, the traveling Elders and a good attendance of strangers being present.

The first meeting commenced at 10:30 a.m., and after the opening exercises Benjamin Hanley was ordained a Priest by President Lyman. President George A. Dixon made a few opening remarks, after which the Sacrament was administered by Elders Freckleton and Murphy.

President Lyman spoke upon the necessity of partaking of the Sacrament worthily, and exhorted the Saints to live lives of righteousness. He then presented the general authorities of the Church, with Apostle Francis M. Lyman as President of the European Mission, George A. Dixon as President of the Irish Conference, and John O. Freckleton, Daniel S. Price, William F. Murphy, Alexander M. Faddies, Lorenzo J. Durrant and Thomas B. Drury as traveling Elders in Ireland.

Conference reconvened at 2:30 p.m., with an attendance of 180. Elder Freckleton made a few remarks, explaining the necessity of obedience to the Gospel, and bearing a strong testimony to the divinity of the latter-day work. A solo, "The Holy City," was nicely rendered by Elder Price, when President Lyman spoke upon the peculiarities of the Latter-day Saints, and how they could be distinguished from the religious denominations of the world.

At the evening meeting there was an attendance of 174. Elders Murphy and Price spoke briefly upon the principles of the Gospel, after which a quartette, "School Thy Feelings," was rendered by Elders Dixon, Price, Faddies and Brother Benjamin Hanley. President Lyman made the closing address, speaking upon the origin of the Book of Mormon, and the prosperous condition of the Latter-day Saints at the present time.

On Monday Priesthood meeting was held at the Conference House, at which the Elders reported their labors and received valuable instructions from President Lyman. The statistical report for the six months ending October 31, 1901, was read as follows: No. of branches, 2. Missionaries from Zion—High Priests, 1; Seventies, 6. Local Priesthood—Elders, 4; Priests, 8; Deacons, 1; members, 139; total number of souls, 152. Tracts distributed—from door to door, 15,055; in open-air or otherwise, 1,184. Books distributed—sold, 5; loaned, 87; given away, 54. Strangers' houses visited—with first tract only, 3,335; by invitation, 396. Gospel conversations, 583. Meetings held—hall, 53; cottage, 1; open-air, 9; Sunday school sessions, 24; Priesthood, 3. Baptisms, 12. Confirmations, 12. Ordinations, 1. Children blessed—of members, 4; of non-members, 1. Emigrated—over eight years of age, 3; under eight years of age, 5.

Although somewhat isolated from the rest of the world, an excellent spirit prevailed throughout the meetings, many strangers attended, and all rejoiced in the opportunity of hearing the Gospel.

LORENZO J. DURRANT, Clerk of Conference.

CONSISTENCY CALLED FOR.

THE kidnapping of Miss Stone, the American missionary, by brigands, supposed to be Bulgarians, has occasioned a great deal of comment throughout the United States. Every paper of prominence has had something to say in relation to the occurrence, with opinions as to the proper course to be taken for her rescue and the punishment of the offenders. The *Washington Post*, however, takes a sharp turn on the press of the country, and asks them not to forget the treatment accorded to "Mormon" missionaries by the "Christian" people of this land, while animadverting so strongly against the Turkish authorities for permitting such outrages as the capture of Miss Stone.

There may not be an exact parallel between the two cases; but the *Post* certainly has good ground for the position it has taken on this subject. The mobbing and maltreating of "Mormon" Elders while peaceably engaged in preaching the doctrines of the New Testament, is so foreign, not only to the true spirit of Christianity, but to the genius of American liberty, that the press of the United States ought to be just as vehement in opposing that mobocratic influence at home as it is in denouncing attacks upon American missionaries abroad.

Some of the influential journals in different places express the strongest disapprobation of the violence which "Mormon" missionaries have frequently to meet. But there are others which, if they do not openly advocate that treatment, tacitly approve of it, and invite hostility by

recommending steps leading to lawlessness in fighting what they call "Mormonism."

If our Elders were really engaged in promulgating those peculiar ideas concerning the marriage relation which many editors and preachers imagine to be the subject of their teachings, there would still be no justification in the kind of opposition which is thus encouraged. But when the fact is, as may be very easily ascertained if the truth is desired, that no such doctrine is taught or even introduced by our missionaries, no excuse is left for the venom and bitterness displayed by some of those preachers and papers, culminating in covert advice to drive the Elders from the cities and towns where they are sent to preach the pure Gospel of Jesus Christ.

Every American citizen, and especially every minister and writer who addresses the public, should heed the reminder of the *Washington Post*, and while demanding liberty for American missionaries abroad, should uphold and advocate and strive to preserve at home that liberty of thought and speech and worship, which the Constitution of our country guarantees to all people who do not violate the law. Consistency is one of the rarest of shining jewels.—*Deseret News.*

THE NORTHERN STATES MISSION.

Elder Walter C. Lyman, President of the Northern States Mission, with headquarters at Chicago, writes as follows to his brother, President Francis M. Lyman, his letter bearing date of November 5, 1901:

"Everything connected with the Mission here is moving smoothly, as far as I can judge. I have visited all the conferences since I returned from Salt Lake City last May. The Elders are all enjoying good health at present. We have been able to do a little more work this year than last according to the number of Elders in the field. We have had an average of 150 Elders since I came here to preside May 1st; have visited 66,498 families; revisited 24,618; had 70,850 Gospel conversations, consuming 42,461 hours' time; have spent 20,608 hours tracting, distributing 91,355 tracts, and 44,668 leaflets; have sold 4,056 books, held 979 hall meetings, 770 cottage, 1,710 open-air and baptized 156 persons.

"While in some respects this is not up to the standard of the European Mission, it is somewhat better than we did last year during the same period. There has been quite a revival among the Saints of the Mission in the matter of paying tithes and offerings, and taking everything into consideration, I feel well satisfied with conditions generally in this section of the Lord's vineyard."

"Nothing is small which helps you along the line of your career, which broadens your horizon, which deepens your experience, which makes you more efficient in the great work of life. No matter how trivial any duty may seem, if it adds in the slightest way to your efficiency, it ceases to be trivial."

NAY, SPEAK NO ILL.

Nay, speak no ill, a kindly word
Can never leave a sting behind;
And oh! to breathe each tale we've heard
Is far beneath a noble mind.
Full oft a better seed is sown,
By choosing thus the kinder plan;
For if but little good be known,
Still let us speak the best we can.

Give me the heart that fain would hide,
Would fain another's faults efface;
How can it please the human pride
To prove humanity but base?
No, let us reach a higher mood,
A nobler estimate of man;
Be earnest in the search for good,
And speak of all the best we can.

Then speak no ill, but lenient be
To others' failings as your own;
If you're the first a fault to see,
Be not the first to make it known.
For life is but a passing day,
No lip may tell how brief its span;
Then, oh! the little time we stay,
Let's speak of all the best we can.

SELECTED.

DIED.

WIXEY.—At Fort Herriman, Salt Lake County, Utah, September 23, 1901, Ann Cook Wixey. Deceased was born at Brockhampton, Gloucestershire, England, February 17, 1816, was baptized by Elder William Panter, August 3, 1850, and emigrated to Utah in 1866.

HALL.—At the home of his daughter, Mrs. E. Crossley, of Liberty, Idaho, October 1, 1901, of general debility, Samuel Hall; born in Checkley, Staffordshire, England, April 6, 1821, and emigrated to Utah in 1868.

HOGG.—At West Weber, Weber County, Utah, October 9, 1901, Charles Hogg, aged 70 years and 17 days. Deceased was the son of Thomas and Ellen Rowland Hogg, and was born at Deighton, near North Allerton, Yorkshire, England, September 18, 1831. In Church affairs he was a useful man, and died full in the faith of the Gospel of Jesus Christ.

ASHER.—In Salt Lake City, October 14, 1901, Sarah Ellen, daughter of Isaac and Mary Coggan Asher; born at Grazelound in the parish of Haxey, Lincolnshire, England, April 2, 1873; emigrated to Utah in 1892.

HOPEWELL.—At the General Hospital, Nottingham, November 8, 1901, Noah Hopewell, Jr., son of Noah and Sarah Ann Hopewell. Deceased was born at Arnold, Nottingham, England, January 25, 1883.—*Utah papers please copy.*

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